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The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

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OUR RESPONSIBILITY TO THE CHURCHES

[EDITOR'S NOTE.—This is the summarized text by Dr. Nichols of an address he delivered at the annual dinner-meeting of the Baptist Theological Union at the University Club in Chicago.]

OUR task is largely defined by the history and situation of the Federation. We are committed to the maintenance of the tradition of the American learned ministry. Only two of our constituent denominations have consistently supported this tradition. Baptists and Disciples have, indeed, rather made a point of decrying a learned ministry. Yet even in these denominations the groups related to this Federation have committed themselves to the goal of a learned ministry. And it is the learned ministry which we must serve, whether it be that pulpit ministry which is genuinely teaching or that teaching which is genuinely a Christian ministry.

In American Protestantism the learned ministry is not flourishing. Most American Protestant ministers are untrained; they are, in effect, lay preachers. And of that minority who have received both college and seminary training, the great bulk have been trained in denominational centers relatively insulated from the challenges of other denominational traditions and of the modern secular university. They have received what might be described as a trade-school training in contrast to a genuinely professional discipline. The Federation is one of the very few schools committed to this latter conception. Its success or failure—in the end, its very survival—will rest upon its realization of a professional training for a learned ministry.

That survival is problematical is in part a function of Protestant disorganization. As Charles Clayton Morrison points out, American Protestantism has about nine times as many congregations for its population as has Roman Catholicism. This means that we are maintaining many times the overhead we actually need and scraping the barrel bottom for leadership resources. No

wonder we are "drying up at the roots" and no wonder congregations able and willing to support a learned minister are relatively few and far between.

Christianity can survive without a learned ministry and has done so for long stretches in its history. Jesus and his disciples were not university men. No learning can ever substitute for faith. Yet, while Christianity can survive, it cannot have influence without a learned ministry. For two or three generations the influence of Protestant Christianity has been visibly ebbing in crucial areas of our national life, in education, in law, in business, in politics, in literature—a decrease in influence which can be closely correlated with the decline of the learned ministry. And this decline cannot be stemmed by a trade-school equipment of ministers.

Not that a trade-school training is to be despised. Immeasurable good has been and is being done by ministers so trained. Probably the majority of ministers in the future as in the past will be of this character. This is, in a sense, the normal form of preparation of ministers. But, whether we like it or not, this kind of training is impossible for us, for we are in an abnormal situation.

The normal situation is perhaps most nearly approached in an Episcopalian, Lutheran, or Southern Baptist context. Here all the fundamental issues are regarded as settled, and questions of role and function are clearly defined by convention. The ministerial student has a definite official theology to work with, a liturgy or well-defined pattern of worship, a clear conception of his role in the church and, if in a stable community, in the society about him. Granted personal conviction and character, a man may be quickly initiated into the tools of his trade within these accepted patterns. Even if his gifts are mediocre, he can perform a highly useful labor for the Lord without a suspicion of genuinely professional training.

But, as has often been said in different connections, nothing can be taken for granted in Chicago. Here is a variety of denominational traditions and a contrast of which the first consequences can only be unsettling to a student. Here in one school are Unitarians and evangelical Christians. How can they worship together or think together profitably about their ministry? And the three groups other than the Unitarians are all "liberal," which is to say, they no longer have accepted traditions and patterns of theology, worship, ethics, or church life. And which also says that they are open to all shifting winds in a time of cultural and social and political instability. The student who tries to prepare for a liberal ministry in these circumstances finds all four walls as well as floor and ceiling in such agitation that it is hard to tell which is which and whether gravity still operates.

In these circumstances it might still be possible to maintain trade-school methods. Men could be taught public speaking, personnel administration, financial management, group dynamics, counseling, community analysis and public relations, educational administration, journalism, dramatics, the staging of effective public functions—just as if they were going to run a high-class advertising and promotion agency or a funeral parlor. Given personal charm and a go-getter's talents, a man so trained would doubtless make a thriving institution out of a church which might hire him. And this is precisely what some of our students intend to do. It is devoutly to be hoped that they will be discovered and flunked as early as possible. We have nothing to offer a man headed for that kind of "success" in the liberal ministry.

The chronic danger of liberalism was revealed twenty years ago in Germany. Under political and social pressure the liberals adjusted themselves far more widely and rapidly to the new manifestations of "creativity" about them than did the creedalists and fundamentalists, Protestant and Catholic, who, whatever their other inadequacies, had a criterion and an authority by which they could measure Nazi Christianity and say "No." I would guess that, under the same pressures today in America, two-thirds of our liberal Christians would sell out and never even realize that they had done so. They have no criterion and no authority.

One might define professional training as against trade-school training as characterized by a disciplined and laborious and passionate exploration of the criterion and authority in religion. Where nothing can be assumed, a minister must build up his own fabric of theology, testing the structure at every joint. What is left of denominational traditions, the challenges of other denominations, the queries from younger churches in other cultures, all these must be critically tested and retested, together with all the rival social and political faiths which seek Christian support. If our students do not find a criterion and authority adequately articulated in our community, or cannot accept what they find, we will have failed unless we send them out at least with a sense of the absolute necessity of such and a passion to continue pursuit of them.

The ramifications of such a search for a criterion in ethical practice can be illustrated from the case of international politics. More power for good or ill is concentrated in the hands of Americans in this generation than ever before. We did not seek it; we are not ready for it; we are widely hated because we possess it. Yet we will use it because even abdication is itself a decision. The fate of much of the world's population depends upon how we use it, and we shall be judged in eternity for it. Most of us who will exercise this power call

ourselves Christians. As Christians we are members of a world society existing in many states, some colonial, some socialist, some with free enterprise and democracy, some actively persecuting Christians. Our decisions should be not merely those of national interest, nor even merely of democracy, but should be formed with some responsible recognition of their significance for Christians and for others who are neither Americans nor democrats. For an adequate representation to us of these obligations and considerations of a specifically Christian character, as complications and corrections of the continuous pressures of the national secular press and radio, we have only the Christian ministry. And no journeyman preacher will be equipped with the necessary sensitivities, knowledge, and discriminations to counsel our political decisions in this world arena. Wisdom in such matters involves much concrete knowledge as well as ethical insight, much devotion to the laborious pursuit of justice, and continual forgiveness for errors avoidable and unavoidable. Such wisdom, in so far as it can be taught, is the fruit of professional training. A journeyman preacher will be simply unequipped to enter into these fields when men's consciences are tried, or need to be kindled, no matter how intense his faith or how generous his good intentions.

All this is very hard work and uphill. Many or most of our students resist it. Perhaps three years is too short a time to carry them over the hump. Many of our constituency do not understand what the fuss is all about and want a larger number of good advertising men as quickly as possible. Possibly some of our trustees suppose that we should just produce men to preach the simple gospel to ordinary folks. It is uncomfortable for the faculty to rethink academic traditions and to expose themselves beyond the limits of their training.

How can we escape? We would have to go back a long way. We should not have had anything to do with universities or with federations. We should not have taken our liberalism so seriously. We would have to retreat into denominationalism and cultural and political provincialism. Such a retreat, if it were possible, would be more honorable than to collapse into a liberal trade-school of advertising techniques. But why not accept the actualities of our situation and history in this school and these churches as defining our responsibilities? Perhaps this is just the vocation to which we are called by the Lord of history, who is Lord also of such mundane affairs.

I do not believe this faculty will settle for less.

James Hastings Nichols
Federated Theological Faculty
University of Chicago

NOTES FROM THE DEAN'S OFFICE

The registration in the Federated Theological Schools for the Autumn Quarter was 351. Of this total number, 189 were registered in the Divinity School, 117 in the Chicago Theological Seminary, 21 in the Disciplies Divinity House, and 24 in the Meadville Theological School.

CONVOCATION

At the Autumn Convocation, December 21, 1951, the following degrees were conferred:

Bachelor of Divinity:

HUGO PROSPER LEAMING
Thesis: The Teaching of Social Ethics at the Meadville Theological School, 1844–1944

Master of Arts:

ROSS EMANUEL ENSMINGER
Thesis: The Relationship of the Religious Institutions and the Culture of Carlinville Community in Macoupin County, Illinois

GERTRUDE HELENE MCINTOSH
Thesis: Creating a Curriculum for a Local Liberal Church

Doctor of Philosophy:

ROBERT ATHEY BENTLEY
Thesis: The Work of God through Suffering Arising from Egocentricity

JUSTIN VANDER KOLK
Thesis: A Re-examination of Calvin's Doctrine of Scripture Based on Reading in His Commentary

THE DIVINITY SCHOOL MAN-OF-THE-YEAR

Each year the Divinity School nominates a man from the School's alumni to be honored as the man-of-the-year on the occasion of the annual dinner-meeting of the Baptist Theological Union. The man selected for this honor is one who has done outstanding work as a Christian leader and who has particularly distinguished himself in his effort to exemplify the principles of inquiry and growth which characterized his experience during the days he was a student in the Divinity School. The elected man-of-the-year is invited to attend the B.T.U. dinner and to respond to the citation presented in behalf of the B.T.U. Board.

At the dinner this year, October 17, the recipient of this honor was Dr. Harold A. Bosley, minister of the First Methodist Church, Evanston, Illinois. The citation follows:

HAROLD AUGUSTUS BOSLEY

Bachelor of Divinity, 1932; Doctor of Philosophy, 1933; a churchman; a son of the soil who began his formal service in the Christian community in 1924 when he entered the Methodist church as a local preacher; a churchman who believes that the Christian faith is reasonable and persuasive, and who is thoroughly convinced that a firm grounding in fundamental intellectual disciplines is a necessity for adequate Christian leadership; a minister who exemplifies this conviction and training in his preaching as well as in the steady publication of books and the periodic filling of lectureships; a theologian with an unshakeable faith in the forgiving nature of God

and the moral structure of our world; a churchman who thereby believes in the prophetic mission of the Christian faith; a minister whose moral and religious sensitivities lead him to support courageously various movements for social reform; a churchman who is a staunch advocate of a close relationship between education and religious faith as his labors at Iowa State Teachers College, Duke University, and various college and university pulpits testify; a strong voice at numerous church conferences and religious emphasis weeks; a competent pastor in two outstanding churches, one in Baltimore and the other in Evanston; has been selected, because of these outstanding contributions, by the Board of Trustees of the Baptist Theological Union to represent the alumni of the Divinity School at the annual dinner to the Federated Theological Faculty, October 17, 1951.

SUGGESTIONS FOR READING

A list of books suggested for reading and study will be given in each forthcoming issue of the *Divinity School News*. This limited selection presented here has been made by a faculty member in each of the seven fields represented in the Federated Theological Schools.

BIBLICAL FIELD

ANDERSON, BERNHARD W. *Rediscovering the Bible* (New York: Association Press, 1951). This volume in the Haddam House series represents a rather successful attempt to delineate the world of biblical experience and outlook for a general outlook. Ministers and teachers who are wondering "what the Bible is about" can profit greatly from it.

WILDER, AMOS N. *Eschatology and Ethics in the Teaching of Jesus* (New York: Harper, 1950). This book already has become a classic. It is now presented in a thoroughly revised edition. The account of the perennial discussion of the issues it raises has been brought up to date.

HISTORY OF RELIGIONS

NOSS, JOHN BOYER. *Man's Religions* (New York: Macmillan, 1949).

VAN DER LEEUW, G. *Religion in Essence and Manifestation* (London: Allen & Unwin).

WACH, JOACHIM. *Types of Religious Experience* (Chicago: University of Chicago Press, 1951).

HISTORICAL FIELD

BAINTON, ROLAND. *The Travail of Religious Liberty* (Philadelphia: Westminster Press, 1951).

MCNEILL, JOHN. *A History of the Cure of Souls* (New York: Harper, 1951).

NIEBUHR, RICHARD. *Christ and Culture* (New York: Harper, 1951).

ETHICS AND SOCIETY

EBERSOLE, LUKE EUGENE. *Church Lobbying in the Nation's Capital* (New York: Macmillan, 1951).

RAMSEY, PAUL. *Basic Christian Ethics* (New York: Scribner's, 1950).

VOORHIS, JERRY. *The Christian and Politics* (New York: Association Press, 1951).

RELIGION AND PERSONALITY

HILTNER, SEWARD. *Self-Understanding* (New York: Scribner's, 1951).

SHERRILL, LEWIS J. *The Struggle of the Soul* (New York: Macmillan, 1951).

Also recommended in this field is John

McNeill's *A History of the Cure of Souls.*

RELIGION AND ART

GODDARD, HAROLD. *The Meaning of Shakespeare* (Chicago: University of Chicago Press, 1951).

LUCAS, D. W. *The Greek Tragic Poets.*

SALINGER, J. D. *The Catcher in the Rye* (Little, Brown & Co., 1951).

THEOLOGICAL FIELD

BAILLIE, JOHN. *The Belief in Progress* (London: Oxford University Press, 1950).

BULTMANN, RUDOLPH. *The Theology of the New Testament* (New York: Scribner's, 1951).

JENKINS, DANIEL T. *Tradition, Freedom, and the Spirit.* This work, under the title, *Tradition and the Spirit,* in the publication in England, is to be published in America shortly.

TILLICH, PAUL. *Systematic Theology,* Vol. I (Chicago: University of Chicago Press, 1951).

FIELD NOTES

Those who live in an environment of searching inquiry—and there are few such environments—are likely to be critical. The kind of criticism, however, that "speaks the truth in love" is indispensable for the growth of any community. I am concerned here with some observations which, I trust, are not the result of cynical detachment but are those of one within and sympathetic to church community life.

One does not have to travel to any particular geographical area in the United States to observe the attempt of the average church community to live in two worlds which are set one against the other. Traveling in the South, as I did this summer, however, one comes face to face with the most glaring examples of church "separatism" and a highly individualistic "our home is in heaven—despise the world" interpretation of the Christian message. There is something to be said for this unsophisticated, untrammeled approach in comparison with the same thing with a thin intellectual veneer, perhaps more characteristic of some other sections of the country. What impresses one in this religious situation is the acute need for better-trained leadership with equal commitment and passion for the Christian Gospel, and the danger always present to those better-trained and more discerning leaders of succumbing to the pressure of existing norms and failing to maintain the standards of leadership their own integrity dictates.

Perhaps it should occasion no surprise that some of the better-trained men are having difficulty in locating with churches where they feel there is an opportunity for constructive work. In those denominational groups where the local church is autonomous, the problem of placement generally results in a frustrating experience to all who are mutually concerned. It must be obvious that this problem has not yet been vigorously attacked on all levels. At a time when church leaders are insisting on raising the educational standards for the ministry, it is para-

doxical that there are some highly trained and capable men who are essentially being turned away from the churches. This is a deplorable situation and needs prompt, remedial action. To be sure, there have been some individuals and groups who have been seriously perturbed and have given careful attention to this problem and made some initial contribution to its solution. But the problem remains somewhat acute and always vexatious. Perhaps it is up to the seminaries to take the lead in working more effectively in this area of church concern. We are conscious of our own responsibility with respect to this problem as a whole, and we do not propose to ignore it.

One of the highlights of the summer season was a visit with the First Baptist church in Flint, Michigan, where I literally saw from the dome of the heavens (pilot Elmer flew me over the city of Flint) the concrete foundations and the steel pilings rising from the earth on the site of the new church edifice that First Baptist has under construction. Here will be a splendid new temple of worship as well as a unit adequate to the total functioning of a church in its organized work.

WILLIAM N. WEAVER
Assistant to the Dean

ALUMNI NEWS

BIRTHS

The *News* extends congratulations to Mr. and Mrs. Louis B. Jennings, ex-'46, on the birth of a daughter, Carolyn Joan, on August 28, 1951.

The *News* also extends congratulations to Mr. and Mrs. Preston T. Roberts, Ph.D. '50, on the birth of a son, Preston Thomas Roberts III, on October 15 of this year.

PERSONALS

Louis B. Jennings, ex-'46, has received a generous fellowship grant from the Fund for the Advancement of Education for the year 1951–52. Most fortunately Mr. Jennings' research project will bring him back to the campus of the University of Chicago for most of the year. At present Mr. Jennings is chairman of the Department of Bible in Marshall College, Huntington, West Virginia.

Lines for Living, a book of epigrams, has just been released by the Broadman Press, and the author is Earl Riney, B.D. '14. Concerning this book, Dr. William J. Fallis, editor of the Broadman Press, has written: "We think it is quite attractive and will make a name for itself in many book stores and thus to many readers. Although it may find its greatest use among preachers and other public speakers, I like the layman atmosphere of the cover, emphasizing strength, zest, and vitality. The artist and I had a field day in suggesting spiritual significance in the design. May the book do all that you have hoped—and more."

On November 1 Eugene A. Luening, B.D. '43, became minister of the First Congregational Parish, Unitarian, in Kingston, Massachusetts. His present address is 224 Main Street.

Volume 7, the first of the New Testament volumes of the important *Interpreter's Bible,* is actually the first one of the entire series to be published. Included among the contributors of general articles in this volume are Alfred M. Perry, Ph.D. '26, now of the Bangor Theological Seminary; S. V. McCasland, Ph.D. '26, now of the University of Virginia; and Massey Shephers, Jr., Ph.D. '37, now of the Episcopal Theological School in Cambridge, Massachusetts. The Commentary on the Gospel of Matthew in this volume is contributed by Sherman E. Johnson, Ph.D. '36, now Dean of the Church Divinity School of the Pacific in Berkeley, California.

Winfred E. Garrison, Ph.D. '97, now of the University of Houston, is one of a board of six judges to determine the 1952 Abingdon-Cokesbury award for the most significant religious book of the year. The award amounts to seventy-five hundred dollars.

On September 1, after fifteen years of service on the Secretariat Staff of Rotary International, Herbert W. Hines, Ph.D. '22, became president of Rocky Mountain College.

Captain Ernest L. Ackiss, M.A. '16, has been ordered to active duty in the Chief of Chaplains Office, for a period of three months, in connection with the proposed religious program to be set up under the Universal Military Training and Service Act.

William A. Irwin, Ph.D. '25, was visiting professor of Old Testament in the United Church Theological College at Vancouver, British Columbia, during the past summer. Dr. Irwin's regular appointment is on the very live and significant teaching staff of Perkins School of Theology, Southern Methodist University, Dallas, Texas.

Mrs. William Bray, ex-'40, notifies us that she and her husband are now in Berkeley, California, where they plan to study Japanese preparatory to leaving for Japan next summer for teaching.

Earl E. G. Linden, M.A. '39, received an honorary D.D. from Northland College, Ashland, Wisconsin, on June 10, 1951. Northland College is Mr. Linden's alma mater of 1936.

Donald F. Ebright, Ph.D. '44, has been chosen to head the Church World Service relief program in India. Don has been loaned by the American Methodist Mission to the National Christian Council and holds two portfolios, Audio-Visual Aids and Relief. He completes his seven-year term early in 1952 and will be on furlough from May 1.

After twenty-three years in Cincinnati, Edward A. Henry, B.D. '07, is being retired with the title "University Librarian Emeritus." On August 29 the Henrys moved to Nashville, Tennessee, where Mr. Henry will become cataloguer in the Joint University Libraries on Vanderbilt University campus. In addition to this, he will teach University Library Administration in the George Peabody College Library School.

Preston T. Roberts, Ph.D. '50, has been appointed principal representative of the Friends' General Conference to the World Council of Churches.

William A. Irwin, Ph.D. '25, and Allen Wikgren, Ph.D. '32, have just submitted

copy to Harper and Brothers for the fourteenth printing of *The Ancestry of Our English Bible* by the late Ira M. Price. The first printing of this highly useful volume was in 1906. It is encouraging and significant that the public demand for the volume continues to be constant.

On October 23 the many West Coast friends of Edgar J. Goodspeed, Ph.D. '98, gave him a surprise birthday party at Chapman Park Hotel in Los Angeles. It was his eightieth birthday.

Massey Hamilton Shepherd, Jr., Ph.D. '37, Professor of Church History in the Episcopal Theological School in Cambridge, Massachusetts, is the author of the *Oxford Commentary on the American Prayer Book* published by the Oxford University Press. This is a somewhat belated celebration of the four-hundredth anniversary of the first printing of the *Book of Common Prayer* in 1549. The volume is important for English-speaking people everywhere and not merely for Episcopalians.

Douglas Tushingham, Ph.D. '48, has been appointed annual professor in the American School of Oriental Research at Jerusalem, Palestine, for the academic year 1951–52. During the summer months Mr. Tushingham served as acting director of the school. At the end of the spring term he gave the commencement address in the Friends' School at Ramallah.

The Reverend Kenneth Sollitt, ex-'43, was the winner recently of the first prize in a nation-wide contest among ministers of all faiths for sermons commemorating the one hundred seventy-fifth anniversary of the signing of the Declaration of Independence. His sermon, "Freedom under God," will be published in the September issue of *Faith and Freedom*. Mr. Sollitt is pastor of the First Baptist Church, Mendota, Illinois, which, under his leadership, has recently built a fine new brick and stone edifice. In addition to the honor of having his sermon selected from among the hundreds of manuscripts submitted, Mr. Sollitt received an award of two hundred and fifty dollars.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name_____ Address_____

U. of C. degrees_____ Year_____

Other degrees_____ Institutions_____ Year_____

Mailing address_____

New pastorate or other position_____

Book published_____

Election to position of honor or responsibility_____

Interesting project recently accomplished_____

Any other information of interest_____

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